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A STORY OF
JESUS
THE CHRIST

LOUIS A. DAMON

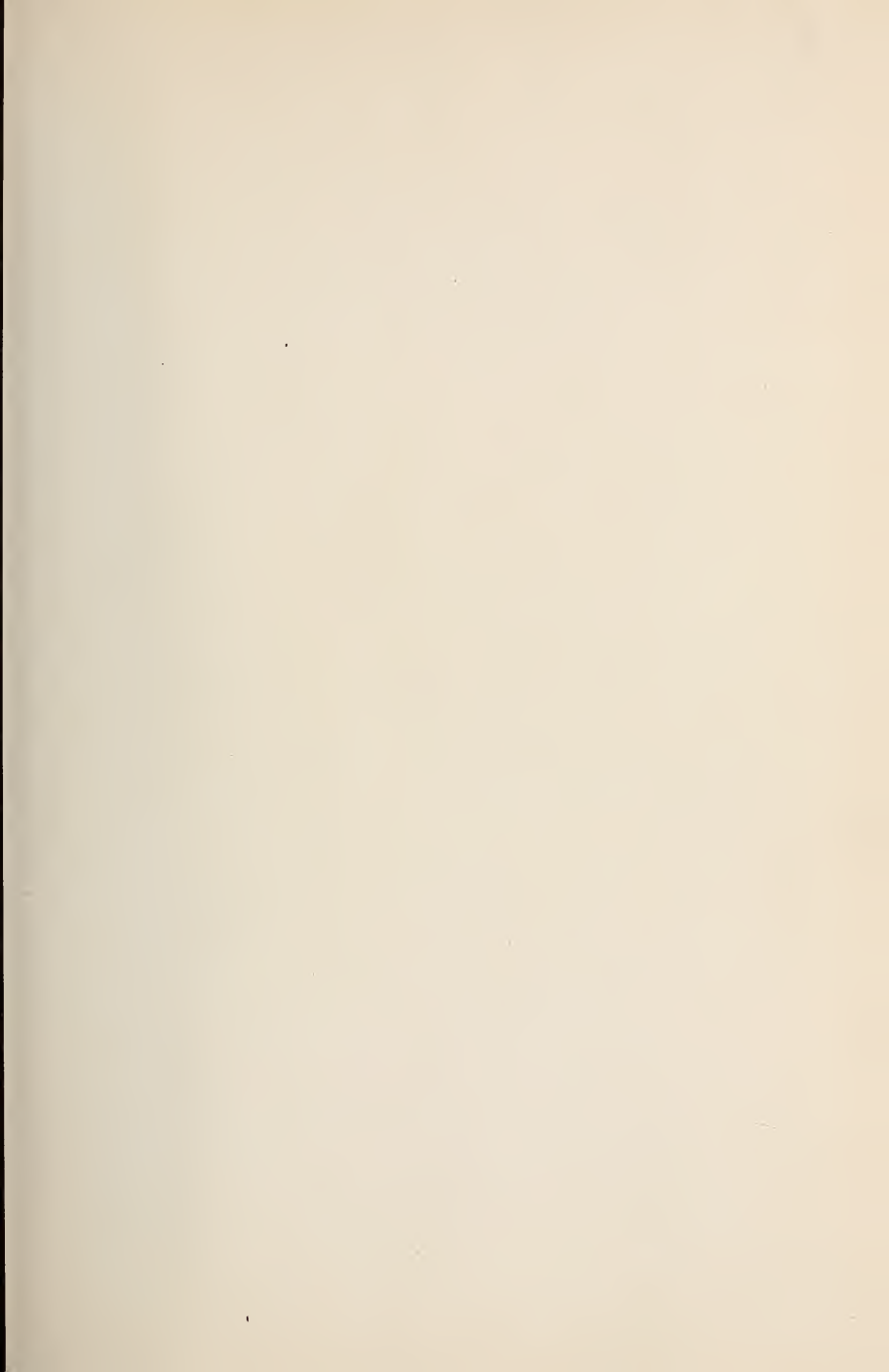


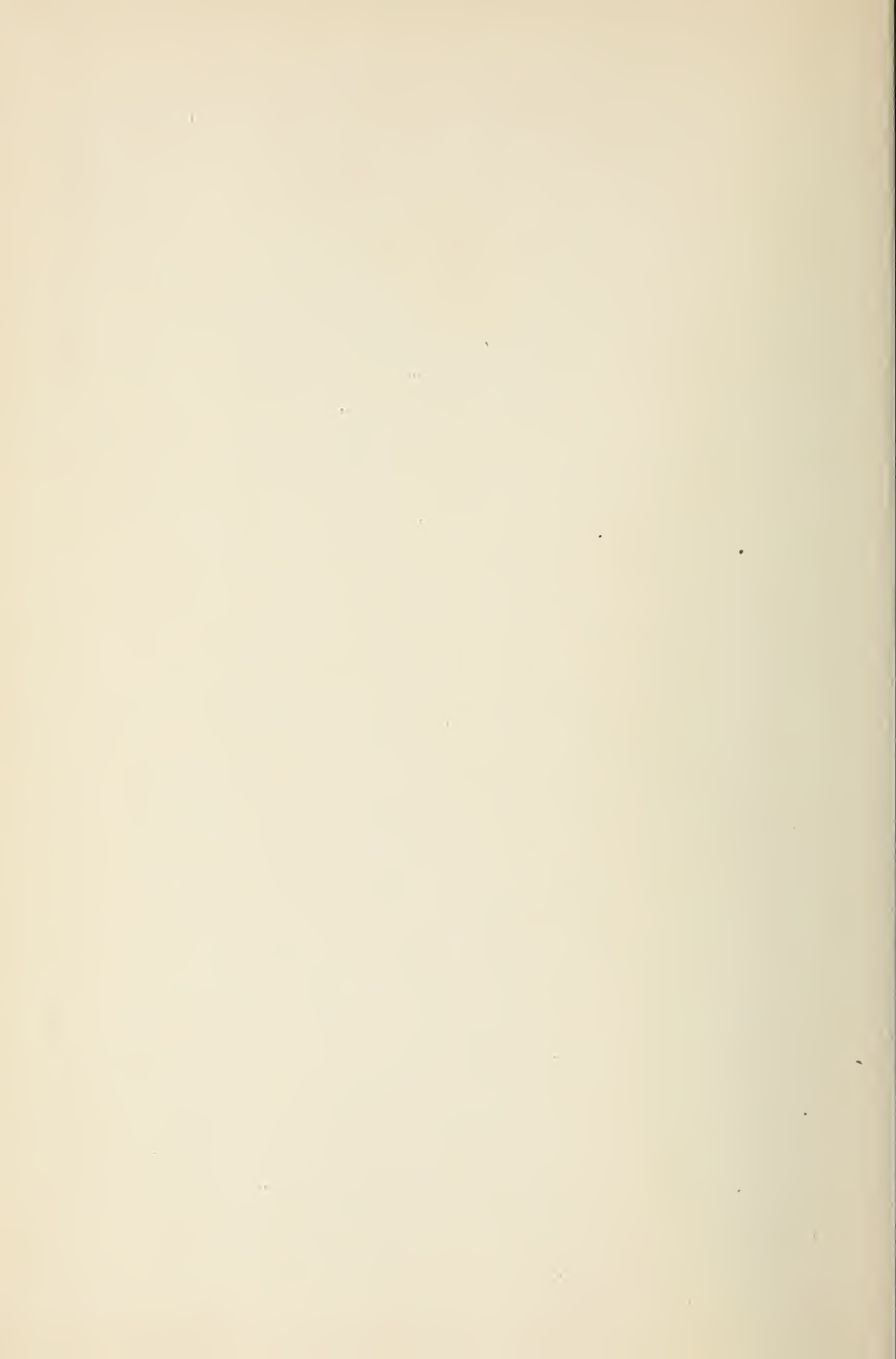
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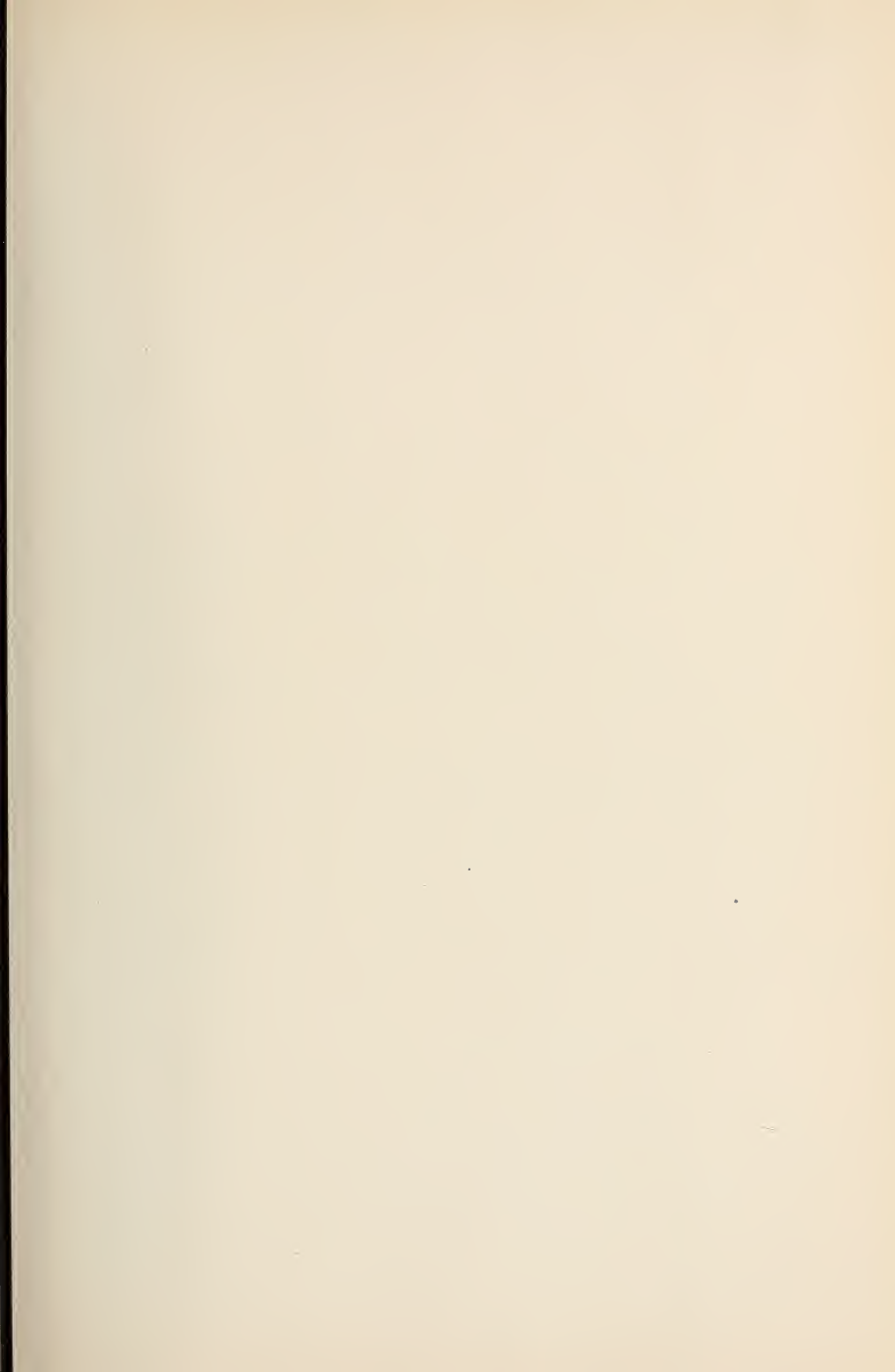
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Behold, I stand at the door,
and knock: if any man hear my
voice, and open the door, I will
come in to him, and will sup with
him, and he with me.—*Christ.*



Bible, N.T. English Harmonies, 1916.

A STORY OF JESUS THE CHRIST

Chiefly
FROM BIBLE TEXTS
SELECTED AND COMPILED
BY
LOUIS A. DAMON



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INTRODUCTION

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the God of Glory appeared unto our father Abraham when he was in Mesopotamia, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

And God spake on this wise; that Abraham's seed should sojourn in a strange land, and that they should be brought into bondage, and entreated evil four hundred years; and after that they should come forth and serve God without fear, in holiness and righteousness.

Now Abraham begat Isaac, and Isaac begat Jacob; and Jacob begat the twelve patriarchs; and the patriarchs, moved with envy, sold Joseph their brother, into Egypt. But God was with Joseph, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt; and Pharaoh made Joseph governor over Egypt and all his house.

But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evilly treated our fathers, casting out their male children, to the end they might not live; in which time Moses was born, and he was exceeding fair, and was nourished up in his father's house three months, when his mother took a basket made of bulrushes, and putting the baby boy therein, laid him by the river's brink.

And behold, the daughter of Pharaoh came down to wash herself in the river, and when she saw the basket, she sent one of her maids for it; and when it was brought, she opened it and seeing within it the baby crying, having compassion on him, she adopted him for her own son. And Moses became learned in all the wisdom of the Egyptians, and was mighty in words and in deeds, and God sent him to be a ruler and deliverer of his people Israel. And Moses brought them out after that he had shown wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. And Moses said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear.

Now the law was given by Moses, but grace and truth came by Jesus Christ. In him was life; and the life was the light of men. And the word in him was made flesh, and dwelt among us, and we beheld his glory, the glory of one begotten of the Father, full of grace and truth.

And John the Baptist bare witness of Jesus, that all men through him might believe. Jesus is the true Light, which lighteth every man that cometh into the world; he also is that stone which was set at nought of the builders, which is become the head of the corner among all races and nations of men.

And Jesus, when he was come, said unto his disciples, No man hath ascended up to heaven, but he that came down from heaven, even the Son of man; and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life: for God so loved the world, that he gave his Son, that whosoever believeth in him should not perish, but have everlasting life. God sent not his Son

into the world to condemn the world; but that the world through him might be saved.

And now is light come into the world, but men love darkness rather than light, because their deeds are evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds be reprov'd. But he that doeth truth cometh to the light, and it is made manifest that his deeds are wrought in God.

Jesus was baptized by John; and after he had spent forty days in both fasting and praying, he came forth as a teacher and healer of men: and there were brought unto him many which were taken with divers diseases and torments; and those which were possessed with devils; and those that had the palsy; and he healed them, every one. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Now Jesus, when he went on his last trip up to Jerusalem, took the twelve disciples apart in the way and said unto them, Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the scribes and they shall condemn him to death. And he straightly charged them and commanded them to tell no man that thing, saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

And Jesus spake further unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent me, the same is true.

And Jesus continued teaching and doing good until he was crucified and was taken up, after he had given commandments unto the apostles whom he had chosen. To these apostles and to others he showed himself alive after his passion, by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God; and then, while they beheld, he was taken up, and a cloud received him out of their sight.

And Peter preached the gospel of Christ, saying, Repent, and be baptized every one of you in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And there was a great persecution against the church which was at Jerusalem, and they were scattered abroad throughout the regions of Judea and Samaria. And Saul, breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this belief, whether they were men or women, he might bring them bound unto Jerusalem.

And Saul, as he journeyed, came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; and he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with Saul stood speechless, hearing a voice, but seeing no man. And Saul arose from the

earth; and they led him by the hand, and brought him into Damascus; and he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him, said the Lord in a vision, Ananias; and he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized; and when he had received meat, he was strengthened.

Then was Saul certain days with the disciples which were at Damascus, and straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto

the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that Jesus was verily the Christ.

After that, the Jews took counsel to kill Saul: but their laying await was known of him; and they watched the gates day and night to kill thm. Then the disciples took Saul by night, and let him down by the wall in a basket. And when he was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

And Saul, who is also called Paul, was with them coming in and going out of Jerusalem, and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians. But his enemies continually went about to slay him, which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

But after a time the churches* had rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own: but they had all things common.

And as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

And believers were the more added to the Lord, multitudes both of men and women.

* *Note 1*

A STORY OF JESUS

THE CHRIST

BIRTH AND CHILDHOOD OF JESUS

All the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

And it came to pass, forty-two generations* after the time of Abraham, that there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from the city of Nazareth, to Judea, unto the city of David, which is called Bethlehem, to be taxed. And there accompanied him Mary his wife, being great with child.

The angel of the Lord said unto Mary, Thou art highly favoured: the Lord is with thee: blessed art thou among women. Behold, thou shalt bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. He shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

And it was while they were at Bethlehem, that Mary brought forth her first born son, and wrapped him in

* *Note 2*

swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And when eight days were accomplished his name was called JESUS.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord, and this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And

the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was: and when they saw the star, they rejoiced with exceeding great joy: and when they were come, they saw the young child with Mary his mother, and fell down, and worshipped him. And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh; and being

warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when the days of Mary's purification according to the law of Moses were accomplished, they brought the child Jesus to Jerusalem, to present him to the Lord: and behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel. And the Holy Ghost was upon him; and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple, when the parents brought in the child Jesus, to do for him after the custom of the law. Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and Mary marvelled at those things which were spoken of him. And Simeon blessed them and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel.

And, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and Mary his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. And Joseph

arose and took Jesus and his mother by night, and departed into Egypt.

Now Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

But when this Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for he is dead which sought the young child's life; and he arose, and took Jesus and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee; and dwelt in Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Now Mary and Joseph went to Jerusalem every year at the feast of the passover, and when Jesus was twelve years old, they went up to Jerusalem after the custom of the feast; and when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem: and Joseph and his mother knew not of it. But they, supposing him to have been in the

company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

And when they found him not, they turned back again to Jerusalem, seeking him; and it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers. And when his parents saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

But they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

JOHN THE BAPTIST

There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren: and they both were now well stricken in years.

And it came to pass, that while Zacharias executed the priest's office before God in the order of his course, there appeared unto him an angel of the Lord standing on the right side of the altar of incense. When Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth: for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for

he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived and said, Thus hath the Lord dealt kindly with me to take away my reproach among men.

Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shown great mercy upon her; and they rejoiced with her and they called the child Zacharias, after the name of his father. But his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since

the world began:—that we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace.

And the child grew and waxed strong in spirit, till the day of his showing unto Israel. And in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias tetrarch of Abilene, and Annas and Caiaphas being the high priests;—the word of God came unto John the son of Zacharias.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins, as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord,

make his paths straight: every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits worthy of repentance, and begin not to say within yourselves, We have descended from Abraham, our father: for I say unto you, God is able of these stones to raise up children unto Abraham: for now is the axe laid unto the root of the trees, and every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him saying, What shall we do? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content in your wages. And many other things in his exhortation preached he unto the people.

And as the people were in expectation, all men mused in their hearts of John, whether he were the Christ, or not: and John had his raiment of camel's hair,

and a leathern girdle about his loins; and his meat was locusts and wild honey.

To Bethabara beyond Jordan, where John was baptizing, the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

And they which were sent were of the Pharisees, and they asked him, and said unto him, Why baptizeth thou then, if thou be not that Christ, nor Elias, neither the prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

He shall baptize you with the Holy Ghost and with fire: whose fan is in his hand; and he will thoroughly purge his floor and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

Then cometh Jesus unto John, to be baptized of him: but John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus

it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straight-way out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God, descending like a dove, and lighting upon him; and lo, there came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

And John said, This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And John bare further witness of Jesus, saying, A man can receive nothing, except it be given him from heaven. I am not the Christ, but am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.

Now it was after John had baptized Jesus, and as he and two of his disciples stood looking upon him as he walked, that John the Baptist, the forerunner of Jesus saith, Behold, the Lamb of God which taketh away the sin of the world! And the two disciples of John heard what he saith and they followed Jesus. Then Jesus turned, and saw them following, and said unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where

dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed Jesus, was Andrew, Simon Peter's brother. Andrew findeth his own brother Simon, and saith unto him, We have found the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: blessed art thou Simon.

Now as the forerunner of Christ, John did baptize and did preach the doctrine of repentance for the remission of sins and there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him in the river of Jordan, confessing their sins. But Herod, the Tetrarch laid hold on John and bound him, and put him into prison for the sake of Herodias the wife of his brother Philip: for John had said unto Herod, It is not lawful for thee to have thy brother's wife: and when he would have put John to death, he feared the multitude, because they counted him as a prophet.

But later, when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod: whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John the Baptist's head in a charger. And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison.

And the head of John was brought in a charger, and given to the damsel: and she brought it to her mother. And the disciples came and took up the body, and buried it, and went and told Jesus.

EARLY MINISTRY OF JESUS

And Jesus, being full of the Holy Ghost, and about thirty years of age, was led by the spirit into the wilderness, remaining there forty days, communing with God and being also tempted of the devil: and in those days he did eat nothing. And when the forty days were ended he hungered: and the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, Man shall not live by bread alone, but by every word of God.

And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him in a trance to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge

over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone: and Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended these temptations, he departed from him for a season.

Then cometh Jesus to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied, rested at the well: and it was about the sixth hour. And there cometh a woman of Samaria to draw water and Jesus saith unto her, Give me please, a drink of water. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that asketh of thee a drink of water, thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in

him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus said unto her, Go, call thy husband, and come hither: and the woman answering, said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain: and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, Men worship they know not what: but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth: and the woman saith unto him, I know that the Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?

Then they went out of the city, and came unto him, and when some had asked if anyone had brought him something to eat, Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and

then cometh harvest; for behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth.

And continuing, he said, This is the day when ye reap that whereon ye have bestowed no labour: other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. Then the Samaritans besought him that he would tarry with them; and he abode there two days. And many more believed because of his own word, and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

There was a marriage at which the mother of Jesus was present and Jesus also was called to the marriage: and when they wanted wine the mother of Jesus saith unto him, They have no wine: and she said unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Then said Jesus unto them, Fill the waterpots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear

unto the governor of the feast. And they did so. And when the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee. And the servants believed on him for what he had done.

And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, This day is the scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And he said unto them, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Isreal in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta. And many lepers were in Israel in the time of Elias the Prophet: and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, and leaving Nazareth, he came and dwelt in Capernaum, a city of Galilee, which is upon the sea coast, in the borders of Zabulon and Nephthalim.

From that time Jesus began to preach and to say, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. And he taught them on the Sabbath days. And they were astonished at his doctrine: for his word was with power.

And on one of the Sabbath days as he was teaching in the synagogue there was a man, which had a spirit of an unclean devil, and cried out, with a loud voice, saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come

out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

And they were all amazed, and spake among themselves, saying, What being is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

And forthwith, when Jesus came out of the synagogue he entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever: and anon, they tell him of her. And he came and took her by the hand, and lifted her up: and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils: and suffered not the devils to speak, because they knew him.

And it came to pass as Jesus taught the people, that he stood by the lake of Gennesaret, and they pressed upon him to hear the word of God; and there were two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship.

Now when he had left speaking, he said unto Simon,

Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes; and their net brake; and they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord. For he was astonished, and all the people with him, at the draught of the fishes which they had taken. And so also were James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said to them, Fear not: from henceforth thou shalt become fishers of men.

And when they had brought their ships to land, they forsook all, and followed him. And thus it was that Simon, with Andrew his brother, and the two brothers James and John, the sons of Zebedee, were numbered among the first disciples of Jesus.

Now the fame of him began to spread abroad throughout that whole region and Jesus, being fully acquainted with Philip, asked him also to become one of his disciples. And Philip who was of Bethsaida, the city of Andrew and Peter, thenceforth became one of the leading disciples of Jesus.

Philip findeth Nathanael, and saith unto him, We

have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus seeing Nathanael coming to him, saith of him, Behold an Israelite indeed, in whom is no guile! Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God: thou art the King of Israel. And Jesus said, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.

Simon, he surnamed Peter: and James the son of Zebedee, and John the brother of James, them he surnamed Boanerges, which is, The sons of thunder. And others with him were, Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him. And together they occupied an house. And the multitude cometh together, so that they could not so

much as eat bread: and when the friends of Jesus heard of it, they went out to lay hold on him: for they said, He is beside himself.

And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand: and if a house be divided against itself, that house cannot stand: and if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness: but is in danger of eternal damnation.

Then came his brethren and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy brethren without seek for thee. And he answered them, saying, Who are my brethren? And he looked round on them which sat about him, and said Behold, my brethren! For whosoever shall do the will of God, the same is my brother, and my sister.

And Jesus taketh Peter and James, and John his brother, and bringeth them up into an high mountain apart; and was transfigured before them: and his face

did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him. And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise and be not afraid: and when they had lifted up their eyes, they saw no man save Jesus only.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Then the disciples understood that he spake unto them of John the Baptist.

THE WORLD'S GREATEST TEACHER

A certain ruler asked Jesus, saying, Good Master, what shall I do to inherit eternal Life? And Jesus

said unto him, Why callest thou me good? None is good, save one: that is, God. Thou knowest the commandments, Do not kill: Do not commit adultery: Do not steal: Do not bear false witness: Honour thy father and thy mother. And he said, All these have I kept from my youth up.

Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell what thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

A certain lawyer at Jerusalem tempted Jesus in the temple, saying, Master, what shall I do to inherit eternal life? He said unto him,* What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live. But he, willing to justify himself said unto Jesus, And who is my neighbour?

And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance

* *Note 3*

there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him; and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took money and gave it to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

As Jesus entered and passed through Jericho, on one of his trips to Jerusalem, there was a man named Zacchaeus, which was the chief among the publicans: and he was rich. And he sought to see Jesus who he was, and could not for the press: because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down: for to-day I must abide at thy house.

And Zacchaeus made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying that he was gone to be guest with a man that is a sinner.

And Zacchaeus stood, and said unto Jesus, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house.

And Jesus then added this parable, saying, A man travelling into a far country, called his servants, and delivered unto them his goods. And unto one he gave five talents; to another two, and to another one: to every man according to his ability: and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I

will make thee ruler over many things: enter thou into the joy of thy lord.

Then he, which had received the one talent, came and said, Lord, I was afraid, and went and hid thy talent: for I feared thee, because thou art an austere man who takest up that thou layedst not down, and reapest that thou didst not sow.

And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with interest? And to the other servants he saith, Take therefore, the talent from him, and give it unto him which hath ten: for I say unto you, that unto every one which hath shall be given: and from him that hath not, even that he hath shall be taken away from him.

Take heed therefore, of what ye hear: for with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

And the disciples came, and said unto him, Why speakest thou in parables? He answered and said, I speak in parables because the men of this generation seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their

eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But blessed are your eyes, for they see; and your ears, for they hear: for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And with many parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

And Jesus spake this parable unto certain ones which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week: I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven: but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

And the chief priests and the scribes sought to lay hands on Jesus: for they perceived that he had

spoken this parable against them. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

And he taught all things by parables, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: and it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundredfold.

But while men slept, an enemy came and sowed tares among the wheat, and went his way: and when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together

until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. He who hath ears to hear, let him hear.

Now the parable is this: The seed is the word of God. He that soweth the good seed is the Son of man. The field is the world: the good seed are the children of the kingdom: these are they which in an honest and good heart, having heard the word, receive it and bring forth fruit, some thirty, some sixty and some an hundredfold. Those by the wayside are they that hear: but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these which are sown on stony ground are they, who, when they have heard the word, immediately receive it with gladness, and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these which are sown among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

The tares are the children of the wicked one; and the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels. As therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world: the Son of man shall send forth his angels, and they shall gather

out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire.

And then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. So is the kingdom of God, as if a man should cast seed into the ground: and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

CHRIST'S METHOD OF TEACHING

(CONTINUING FROM LAST CHAPTER)

There was a certain householder, which planted a vineyard, and hedged it round about, and built a house on it and let it out to husbandmen and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of the vineyard. And the husbandmen took the servants, and beat one, and killed another, and stoned another.

Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And

they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret in this world, that shall not be made manifest: neither any thing hid, that shall not be known. For every tree is known by its fruits. A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit: and of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man, out of the good treasure of his heart, bringeth forth that which is good, while an evil man, out of the evil treasure of his heart, bringeth forth that which is evil. Of the abundance of the heart the mouth speaketh.

A certain man had two sons: and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise: and he answered and said, I go, sir: and went not. Which of them did the will of his father?

The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up

for many years: take thine ease: eat, drink, and be merry. But God said unto him, This night thy soul shall be required of thee. Then whose shall those things be, which he has provided? So is he that layeth up treasure for himself, and is not rich toward God.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things,* and likewise Lazarus evil things: but now he is comforted, and thou art tormented; and beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren:

*Note 4

that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets: let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rise and come unto them from the dead.

When the Son of man shall come, he shall set the sheep on his right hand, but the goats on the left. Then shall the Father say unto them on his right hand, Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the Father shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

Then shall he say also unto them on the left hand, Depart from me: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and

* *Note 5*

ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, When saw we thee an hungered, or a-thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of your brothers, ye did it not unto me.

A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land, and he began to be in want: and he went and joined himself to a citizen of that country who sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father.

But when the son, returning, was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said

unto him, Father, I have sinned against heaven, and in thy sight and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again: he was lost, and is found. And they began to be merry.

Now the elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And the servant said unto him, Thy brother is come, and thy father hath^r killed the fatted calf, because he hath received him safe and sound: and he was angry, and would not go in. Therefore, came his father out, and entreated him to come in. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son is come, which hath devoured thy living, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Now what man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders,

rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me: for I have found my sheep which was lost. Verily, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me: for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come: for all things are now ready. And they all with one consent began to make excuses. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So the servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed,

and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled: for I say unto you, That none of those men which were bidden shall taste of my supper.

So I say unto thee, when thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they cannot recompense thee.

A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down. Why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well: but if not, then after that, thou shalt cut it down.

When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is: and when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.* Ye can discern the face of the sky and of the earth: but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

* *Note 6*

A certain king would take account of his servants, and when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all thy debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not your brothers their trespasses.

An householder went out early in the morning to

hire labourers; and when he had agreed with labourers at a certain amount per day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you: and they went. Again he went out about the sixth and ninth hours, and did likewise: and about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired, they received every man the same. But when the first came, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me at so much per day? Take that thine is, and go thy way: I will give unto the last, even as unto thee. Is it not lawful* for me to do thus? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Ten virgins, took their lamps, and went forth to meet the bridegroom. And five of them were wise, and

* Note 7

five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. And while the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps; and the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Now when thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have the respect of those that sit at meat with thee.*

* *Note 8*

JESUS, THE TRUE PHYSICIAN

There was a certain nobleman, whose son was sick at Capernaum, and when he heard that Jesus was come into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to mend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. And, behold, there was a certain man before him which was ill. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace.

And he took him, and healed him, and let him go: and answering them, said, Which of you shall have

an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things: for as soon as he had spoken, immediately the man's illness departed from him, and he was well. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea: and a great multitude, when they had heard what great things he did, came unto him.

And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him: for he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

And again he entered into Capernaum after some days: and it was noised that he was there. And straightway many were gathered together, and he preached the word unto them. And they came unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was, and let down the bed wherein the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy. Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus

speaking blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way: and immediately he arose, took up his bed, and went forth before them all, insomuch that they were all amazed, and glorified God. And he went forth again by the sea side: and all the multitude resorted unto him, and he taught them.

And one morning, Jesus, rising up a great while before day, went out, and departed into a solitary place, and there prayed: and Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.*

And as Jesus passed by, he saw a man which was blind from his birth: and he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and

* *Note 9*

came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

Then they brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day.* Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

But the Jews did not believe concerning him, that he had been blind, and received his sight until they called the parents of him that had received his sight: and they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened

* *Note 10*

his eyes, we know not: he is of age; ask him: he shall speak for himself.

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then they said to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

Then they reviled him, and said, Thou art his disciple: but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. If this man were not of God, he could do nothing. And they answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. But Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast heard and seen him; it is he that talketh with thee.

And he said, Lord, I believe. And he worshipped him.

There cometh one of the rulers of the synagogue, Jairus by name: and when he saw Jesus, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death. I pray thee, come and lay thy hands on her, that she may be healed; and she shall live: and Jesus went with him: and much people followed him, and thronged him.

And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment: for she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague: and Jesus, immediately knowing in himself that strength had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

While he yet spake, there came from the ruler of the synagogue's house messengers which said, Thy

daughter is dead: Why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly: and when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked: for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it: and commanded that something should be given her to eat.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that touched him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

And Jesus said, There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? And Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged: and he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house: thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven: for she hath loved much. And he said unto her, Thy sins are forgiven: thy faith hath saved thee: go in peace.

And as Jesus sat with his disciples great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at his feet; and he healed them;

insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. And Jesus said unto his disciples, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. Philip answered him, saying, Two hundred pennyworth of bread is not sufficient for them, that everyone of them may take a little.

Then one of the disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus commanded the multitude to sit down on the ground, and he took the loaves and the fishes and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down: and, when they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost: therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. And they that did eat were four thousand men, beside women and children.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away. Then the men, when they had seen the miracles that Jesus did, said, This is of a truth that prophet that should come into

the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, crying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I: be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And he rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. And when they were gone over, they came into the land of Gennesaret.

And on the following day, when the people on the side of the sea from whence Jesus and the disciples

had come therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Now this I say unto you, Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is

born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

And he began to teach, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God; but the things that be of men.

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me: for whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.* Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. Yet a little while am I with you, and then I go unto

* *Note 11*

him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist. From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force: for all the prophets and the law prophesied until John. John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. Foxes have holes, and birds of the air have nests: but the Son of man hath not where to lay his head. But wisdom is justified of her children. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, Saying, What wilt

thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Lazarus, a friend of Jesus died, and many of the Jews came to Martha and Mary, his sisters, to comfort them concerning the death of their brother. And as Jesus journeyed on his way, Martha, as soon as she heard that Jesus was near, went and met him; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Then when Jesus came, he found that Lazarus had lain in the grave four days already, and Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.** Believest thou this? She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him.

* Note 12

Then the Jews which were in the house, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, weeping and saying unto him, Lord, if thou hadst been here, my brother had not died. And some of them said, Could not this man, which opened the eyes of the blind, have caused that Lazarus should not have died? When Jesus therefore saw Mary weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then saith the Jews, Behold how he loved him!

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by, I say it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came with Mary,

and saw the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all; nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.

When the Jews' passover was nigh at hand, many went out of the country up to Jerusalem before the passover, to purify themselves. And six days before the passover, came Jesus to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper, and Martha served; and Lazarus was one of them that sat at the table with him. But Martha was cumbered about much serving, and came to Jesus and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And he

answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor: but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put not only Jesus, but Lazarus also, to death; because that by reason of him many of the Jews went away, and believed on Jesus, that he was the Christ and that he was sent from God.

THE SERMON ON THE MOUNT

(SLIGHTLY ABRIDGED)

Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they

shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the

least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither

by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust: for if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven: therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.*

* *Note 13*

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. And when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation: but deliver us from evil: for thine is the kingdom, and the power, and the glory forever. Amen.

If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. ;

When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is

in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say

unto you, that even Solomon in all his glory was not arrayed like one of these.

If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Your heavenly Father knoweth that ye have need of all these things: so seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

* *Note 14*

What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?

If ye then, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

ENTRY INTO JERUSALEM

And it came to pass, as Jesus went to Jerusalem, shortly before the feast of the passover, as he entered into a certain village, there met him ten men that were lepers, which stood afar off, and they lifted up their voices and cried, Jesus, Master, have mercy on us. And when he saw them he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed; and one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a

* *Note 15*

Samaritan. And Jesus, answering said, Were there not ten cleansed? but where are the nine? There are none found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

And as they came nearer unto Jerusalem Jesus went before the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on

thy right hand, and the other on thy left hand, in thy glory.

But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give: but it shall be given to them for whom it is prepared.

And when the ten heard it, they began to be much displeased with James and John. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And the disciples said unto Jesus, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven; and whoso shall receive one such little child in my name, receiveth me.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh! And when he had thus spoken, he went before, ascending up to Jerusalem.

And when they came nigh to Jerusalem, unto Bethphage and Bethany at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat: loose him, and bring him, and if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

And the disciples went, and did as Jesus commanded, and found the colt tied by the door without in a place where two ways met: and they loosed him. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him: and they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon: and as they went, many spread their garments in the way, and others cut down branches off the trees and strewed them in the way.

And as they neared Jerusalem, the multitude of the disciples, and the multitudes that went before,

and that followed after, began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. Fear not, daughter of Zion: behold, thy King cometh sitting on an ass's colt.

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And he was hungry, and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves: for the time of figs was not yet. And Jesus answered and said unto it, No man shall eat fruit of thee hereafter for ever. And his disciples heard it.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God: for verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou

cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith:

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

And that morning, when they again came into Jerusalem, Jesus went into the temple and found those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and would not suffer that any man should carry any vessel through the temple: but taught them, saying, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves. And he said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not

* *Note 16*

be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? Jesus answered and said unto them, Destroy this temple, (and in so saying, he referred to himself) and in three days I will raise it up.

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But, as ye know, he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me: but ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Then the Jews took up stones to stone him.* But Jesus answered them, Many good works have I showed you from my Father: for which of those works do ye stone me? The Jews answered him, saying, For a

**Note 17*

good work we stone thee not: but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of me, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him, but he escaped out of their hand.

And he taught daily in the temple. And in the evenings he went out of the city and abode in the mount that is called the Mount of Olives. And the chief priests and the scribes and the chief of the people sought to destroy him, but could not find what they might do: for all the people were very attentive to hear him and were astonished at his doctrine.

And the blind and the lame came to him in the temple and he healed them. And the people that were with him when he called Lazarus out of his grave, and raised him from the dead, bare record. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto

them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?

And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people: for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.*

And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Show me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

And Jesus sat over against the treasury, and saw the rich men casting their gifts into the treasury. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them. Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury; for all these

* *Note 18*

have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

And the common people came early in the morning to hear him in the temple and they heard him gladly and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there. And he said unto them openly in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts; which devour widows' houses, and for a pretence make long prayers.

Now the feast of unleavened bread drew nigh, which is called the Passover; and the chief priests and scribes sought how they might kill Jesus: but they feared the people. Then Judas, surnamed Iscariot, being of the twelve, went his way, and communed with the chief priests and captains, how he might betray him unto them: and they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

And there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a

corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

If any man would serve me, let him follow me, and if any man serve me, him will my Father honor. Now is my soul troubled: and what shall I say? Father save me from this hour; yet for thy cause came I unto this hour. Father glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.*

And when Jesus had received the Grecians, they said unto him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. Heaven and earth shall pass away: but my words shall not pass away. These things spake Jesus, and departed from them.

And as Jesus sat upon the mount of Olives over against the temple, Peter and James and John and

Andrew came unto him privately, saying, Tell us, what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

Iniquity shall abound, and the love of many shall wax cold. False prophets shall arise and shall deceive many; and false Christs shall rise and shall show signs and wonders, to seduce, if it were possible, even the elect: but take ye heed: behold, I have foretold you all things. And as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark: and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Watch therefore: for ye know not what hour your Lord doth come.

And the disciples were troubled: and though Jesus had done so many miracles before the chief priests and

the elders and the people, yet many believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

Nevertheless, among the chief rulers many did believe on him: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.*

INSTRUCTIONS TO THE DISCIPLES

After Jesus had for several days been teaching in the temple, and when his work there was nearly finished, the feast of unleavened bread drew nigh, and he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, A man shall meet you, bearing a pitcher of water: follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready.

And they went, and found as he had said; and they made ready the passover: and when the hour was come, he sat down, and the twelve disciples with him. Now the names of the twelve are as follows: Simon, who is called Peter, and Andrew his brother; James

* Note 20

the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.*

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body which is given for you: this do in remembrance of me. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

And supper being ended, Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my

* *Note 21*

head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all: for he knew who should betray him; therefore said he, Ye are not all clean.

After that he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well: for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

In my Father's house are many mansions.* If it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also; and whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known

* *Note 22*

me, Philip? he that hath seen me hath seen the Father; and how sayest thou, then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father. Then shall ye all know that I am in my Father and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Ye believe in God, believe also in me.

It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world. Verily, verily, I say unto you,

He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; but without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment. That ye love one another,

as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I call you friends: for all things that I have heard of my Father I have made known unto you.*

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you.

If they have persecuted me, they will also persecute you; and if they have kept my sayings, they will also keep yours. But they shall put you out of the synagogues; yea the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known me nor him that sent me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

Men do err, not knowing the scriptures nor the power of God; and the blind lead the blind and thus both fall into the ditch. But he that hateth me, hateth my Father also. Yet, if I had not come and

* *Note 23*

spoken unto them, they had not had sin: but now, that the light is shown unto them, they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law.* They hated me without a cause.

Go ye to the lost sheep of the house of Israel and as ye go, preach saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence: and when ye come into an house, salute it; and if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and tomorrow is cast into the oven; how much more will he clothe you?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind: for all these things do the nations of the world seek after; and your

* *Note 24*

Father knoweth that ye have need of these things: but rather seek ye the kingdom of God; and all these things shall be added unto you.

Love your enemies, do good to them which hate you; bless them that curse you, and pray for them which despitefully use you; and as ye would that men should do to you, do ye also to them likewise, for if ye love them which love you, what thank have ye? for sinners also love those that love them: and if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

Be merciful, as your Father also is merciful: judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established, and if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, then let him be unto thee as an heathen man and a publican.

Verily, verily I say unto you the Son can do nothing of himself, but what he seeth the Father do: for as

the Father hath life in himself, so hath he given to the Son to have life in himself and hath given him authority to execute judgment also, because he is the Son of man. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life. Marvel not at this: for the hour cometh, and now is, when all that are in the graves shall hear his voice, and shall come forth.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. And he that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Only by continuing in my words can ye be my disciples.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves: but beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake. But now I go my way to him that sent me; and because I have said these things, sorrow hath filled your hearts: nevertheless I tell you the truth. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. A little while, and ye shall not see me: and again, a

little while, and ye shall see me, because I go to the Father.

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you: and verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Heretofore have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I

say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Let your loins be girded about, and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death: and ye shall be hated of all men for my name's sake. And when they bring you into the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. But I say unto you, Friends, be not afraid of them that kill the body, and after that have

no more that they can do: but fear him which is able to destroy both soul and body together. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.*

I tell you that many prophets and kings have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them. The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them, for as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things and be rejected of this generation.

And the Comforter, which is the Holy Ghost, the Father will send in my name: he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: but not as the world giveth, give I unto you. Let not your heart be troubled; neither let it be afraid.

I go away and come again unto you. Rejoice, because I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in me: but that the world may know that I love the Father;

*Note 25

and as the Father gave me commandment, even so I do. Arise, let us go hence.

And when they had sung an hymn, they went out into the mount of Olives.

BETRAYAL OF JESUS

Now Jesus knew that the time was well nigh come when he should depart out of this world, unto the Father: and having loved his own which were in the world, he loved them unto the end.

And Judas Iscariot, knowing how that Jesus might easily be betrayed and be taken by night, went to the chief priests to betray him unto them. And they were glad: and having promised to give him money, they planned together how that Jesus might be conveniently taken.

After the feast of unleavened bread, after that Jesus had instructed the apostles in the work that they were to do, and had washed their feet, and while he was yet communing with them, Judas left the eleven and joined those to whom he had agreed to betray Jesus.

Then it was, that as Jesus came out, he went as he was wont, to the mount of Olives; and as the disciples followed him, he said unto them, Pray that ye enter not into temptation: and by this shall all men know that ye are my disciples, if ye have love one to another.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite

the shepherd, and the sheep of the flock shall be scattered abroad. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. And the Lord said, Simon, Simon, behold, Satan hath desired to have thee, But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

And Jesus said, I tell thee Peter, the cock shall not crow this day, before that thou shalt deny me. But Peter spoke the more vehemently, saying, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And Jesus saith unto him, Verily I say unto thee, Peter, that this day, even in this night, before the cock crow twice, thou shalt thrice deny that thou knowest me.

Then said he unto all of them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one: for I say unto you, that this that is written must yet be accomplished in me: yet the things concerning me have an end. And they said, Lord, behold here are two swords. And he said unto them. It is enough.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples;

and Judas knew the place: for Jesus oftentimes resorted thither with his disciples. And when they had come into the garden, which is called Gethsemane, Jesus took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them.

And now I am no more in the world, but these are in the world, and I come to thee.* Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

* *Note 26*

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

And there appeared an angel unto him from heaven, strengthening him, but being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Then he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Judas then cometh thither and with him, bearing lanterns and torches, a great multitude with swords

and staves, from the chief priests and the scribes and the elders. Jesus therefore, knowing all things that should come upon him, saith to those who were with him, Rise up, let us go: he that betrayeth me is at hand. And he then went forth to those who were seeking him and said unto them, whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me, have I lost none.

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he: take him and lead him away safely. And then Judas, one of the twelve, went before them and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? Then came they, and laid hands on Jesus, and took him away. And when they which were with Jesus saw what would follow, they said unto him, Lord shall we smite with the sword? Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Then said Jesus unto Peter, Put up thy sword into

the sheath: the cup which my Father hath given me, shall I not drink it? And he touched the ear of Malchus and healed him. Then said Jesus unto Malchus, Put also thy sword into its place: for all they that take the sword shall perish with the sword.

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away, to Annas first: for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And as they led him away, Simon Peter followed Jesus: and so did another disciple having only a linen cloth cast about his body, and the young men laid hold on him, and he left the linen cloth, and fled from them naked. But Peter followed afar off, unto the chief priests palace, and went in and sat with the servants, to see the end.

And when they had kindled a fire in the midst of the hall, the servants and officers stood there, who had made the fire of coals, for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself also.

The high priest then asked Jesus of his disciples, and of his doctrine. And Jesus saith unto the high priest and to those who were with him, When I was daily with you in the temple, ye stretched forth no hands against me. I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I

said nothing. But this is your hour and the power of darkness; and ye come out as against a thief, with swords and with staves to take me. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? And as Simon Peter stood by and warmed himself, they said unto him, Art not thou also one of his disciples? But he denied it, and said, I am not.

Then came unto Peter a certain maid, a damsel that kept the door: and as Peter sat by the fire, she earnestly looked upon him and said, Thou wast with Jesus of Nazareth, and even came thou with him up to Jerusalem from Galilee. Then Peter denied again, saying, I know not what thou sayest: and immediately, outside, the cock crew.

Then Peter went outside and sat on the porch of the palace, and the damsel came unto him again, saying, Thou wast with Jesus, for thou art a Galilean, and thy speech betrayeth thee. Then came unto Peter also them that stood by and said unto him, Surely thou art one of them: but he began to curse and to swear, saying, I know not this man of whom ye speak, neither understand I what ye say. And immediately, while Peter yet spake, the cock crew: and he called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt thrice deny me: and when he thought thereon, he wept.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together and led him into their council. And Caiaphas the high priest arose and said, I adjure thee by the living God, that thou tell us whether thou be the Christ. Art thou the Christ, tell us. And he said, If I tell you, ye will not believe.

And the chief priests and the council sought for witness against Jesus, to put him to death, but found none: for many bare false witness against him, but their witness agreed not together. Then there arose two who said, We heard him say, I will destroy the temple of God and build it again in three days. But Jesus held his peace and answered nothing.

Then said they all, Art thou then the Son of God? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Hereafter shall the Son of man sit on the right hand of the power of God. Then the high priest rent his clothes, saying, He hath spoken blasphemy: what need we any further witnesses? Behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

And they did spit in his face and they buffeted him and blindfolded him and mocked him and smote him with the palms of their hands, and said, Prophecy unto us, thou Christ, who it is that smote thee. And the whole multitude of them arose and led him, bound, unto Pilate.

CHRIST IS CRUCIFIED

And when they had brought Jesus from the palace of Caiaphas the high priest unto Pilate and had set him in the judgment hall they began to accuse him, saying, We found this fellow perverting the nation and forbidding to give tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? But Jesus yet answered nothing; so that Pilate marvelled.

Pilate then said unto the priests, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

So Jesus was brought before Herod who had beheaded John the Baptist, and who was also the successor of him, who, more than thirty years before had ordered that the children of Bethlehem of two years old and younger should be put to death. And when Herod saw Jesus, he was exceeding glad: for he

was desirous to see him for a long season, because he had heard many things of him: and he hoped to have seen some miracle done by him. And the chief priests and scribes stood and vehemently accused him, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

And Herod questioned Jesus in many words: but Jesus answered him never a word; insomuch that Herod marvelled greatly. And Herod with his men of war set Jesus at nought, and mocked him and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And when Jesus was again brought before Pilate his wife sent unto him saying, Have thou nothing to do with that just man: for I have this day suffered many things in a dream because of him. And from thenceforth Pilate sought to release Jesus. Then Pilate, when he had entered into the judgment hall, again called Jesus and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Then said Pilate unto him, Knowest thou not that I have power to crucify thee and have power to release thee? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants

fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou then a king? Jesus answered, I am a king.* To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate, hoping to free Jesus, said unto them, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then said Pilate unto them, I find no fault in this man. Take ye him and judge him according to your law. And the Jews thereupon said unto him, It is not lawful for us to put any man to death.

Now at the feast each year the governor was wont to release unto the people a prisoner, whom they would. And among the prisoners there was one named Barabbas, which lay bound because he had made insurrection and had committed murder in the insurrection. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you, Barabbas or Jesus, which is called Christ? And he knew that for envy they had delivered him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. Then said they all, Not this man, but Barabbas.

And Pilate saith unto them, What shall I do then with Jesus? They all cried unto him, Let him be

* *Note 27*

crucified. And he said unto the chief priests and the rulers and the people, Ye have brought this man unto me, as one that perverteth the people: and behold I having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. But they cried out the more saying, Let him be crucified.

But Pilate, wishing to release Jesus spake again to them saying, What evil hath he done? But they cried out the more exceedingly, Crucify him, Crucify him. And they were insistent with loud voices, requiring that he be crucified. And the voices of them and of the chief priests prevailed: and when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person. And so Pilate, wishing to release Jesus, yet willing to content the people, gave sentence that it should be as they required; and released Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Then the soldiers took Jesus into the common hall and they stripped him and put on him again the gorgeous robe which had been given him by Herod. And when they had platted a crown of thorns, they put it upon his head. And they put a reed in his hand, and they bowed the knee before him and mocked him, saying, Hail, King of the Jews! And they spit upon

him, and took the reed and smote him on the head, and with one accord, bowing their knees, made obeisance to him. And when they had thus mocked him, they took off from him the purple robe, and put his own clothes on him and led him out to crucify him.

And he, bearing his cross, went forth toward the place of a skull, which is called in the Hebrew, Golgotha. And as they went they found a man of Cyrene, Simon by name, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. And there were also two others, malefactors, led with him to be put to death.

And when they were come unto Golgotha, which is also called Calvary, they crucified him; and the malefactors, one on his right hand and the other on the left. And they gave him to drink wine mingled with myrrh, but he received it not. And Pilate wrote a title and put it on the cross; and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek and Latin. Then said the chief priests of the Jews to Pilate, write not, The King of the Jews, but that he said, I am King of the Jews: but Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; they took also his robe, for which they cast lots. Now the robe was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: and herein was the scripture fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things the soldiers did. And sitting down, they watched him on the cross. Then said Jesus, Father, forgive them: for they know not what they do.

And with him were crucified the two thieves; the one on his right hand, and the other on his left: and the scripture was fulfilled, which saith, And he was numbered with the transgressors. And one of the malefactors railed on him, saying, If thou be Christ, save thyself and us: but the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise.

And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests derided him, with the scribes and

elders, saying, He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross and we will believe him: he trusted in God; let Him deliver him now if He will save him, for he said, I am the Son of God. And the soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou be the king of the Jews, save thyself.

Now there stood by the cross of Jesus his mother. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome (who also, when he was in Galilee, followed him, and ministered unto him); and many other women which came up with him unto Jerusalem.

Jesus was crucified at about the third hour; and when the sixth hour was come, there was darkness over the whole land until the ninth hour: and about the ninth hour Jesus cried with a loud voice saying, My God, My God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold he calleth Elias. And one ran and filled a sponge full of vinegar and put it on a reed and gave it him to drink, saying, Let us see whether Elias will come to save him. And when Jesus had received the vinegar, he said, It is finished: and he bowed his

head and said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

And the Jews, desiring that the bodies should not remain upon the cross on the Sabbath day, besought Pilate that their legs might be broken, and that they might be taken away.* Then came the soldiers and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe: for these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

Now when the centurion and them that were with him saw that Jesus gave up the ghost, he said, Truly this was a righteous man.

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

THE RESURRECTION

And, behold, there was a man named Joseph, a counsellor; and he was a good and just man who had

** Note 28*

not consented to the demands of the council concerning Jesus. He was of Arimathea, a city of the Jews and himself also waited for the kingdom of God. This man went unto Pilate and begged the body of Jesus.

And Pilate, calling unto him the centurion, he asked him whether Jesus had been dead any while. And when Pilate knew it of the centurion, he gave the body to Joseph. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.

And there came also Nicodemus (who at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid; and they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

The chief priests and pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto

them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Then Judas, which had betrayed him, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood; and they took counsel, and bought with them the potter's field, to bury strangers in; wherefore that field was called, The field of blood, unto this day.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun; and they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye, for I know that

ye seek Jesus, which was crucified. He is not here, but is risen.

And the angel said unto them, Remember ye how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again: and they remembered his words. Then the angel said, go your way and tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Peter therefore went forth, and that other disciple, and came to the sepulchre. And they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre: and he stooping down, and looking in, saw the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

And when they had entered into the sepulchre and had seen the linen clothes and the napkin, but found not the body of Jesus, they seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And as they were afraid, and bowed down their faces to the earth, the angels said unto them, Why seek ye the living among

the dead? Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is not here: behold the place where they laid him. But he is risen from the dead; and goeth before you into Galilee: there shall ye see him.

And as Peter departed, wondering in himself at that which was come to pass, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept; and if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

And behold two friends of Jesus went to a village called Emmaus, which was from Jerusalem about threescore furlongs; and they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them, but their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive; and certain of them which were with us went to the sepulchre, and found it even so as the women had said, but him they saw not.

Then Jesus said unto them, Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him with great joy.* And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came

* *Note 29*

Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

But Thomas, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

And Jesus said unto the disciples, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their under-

standing, that they might understand the scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

After this, the disciples went away into Galilee into a mountain, and Jesus came and spake unto them, saying, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.

Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.

THE GOOD SHEPHERD

Now which of you, intending to build a house sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish! Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

In patience possess ye your souls, and take heed that ye be not deceived: for many shall come in my name, saying, "I am Christ; and the time draweth near." Go ye not therefore after them. And when ye hear of wars and commotions, be not terrified: for these things must come to pass. Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences. Watch ye therefore, and pray, that ye may be accounted worthy to escape all these things that shall come to pass.

I am the good shepherd. The good shepherd giveth his life for the sheep: but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The thief cometh not, but for to steal, and to kill, and to destroy: but I am come that all might have life, and

that they might have it more abundantly: and ye both know me, and ye know whence I am.

If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God. And though I bear record of myself, yet my record is true: for I know whence I came and whither I go: for I proceeded forth and came from God; neither came I of myself, but he sent me. I lay down my life, that I might take it again; no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Now he that believeth on me, believeth not on me, but on him that sent me, for I am come a light into the world, that whosoever believeth on me should not abide in darkness; and if any man hear my words, and believe not, I judge him not, for I came not to judge the world, but to save the world; and he that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak; and I know that his commandment is life everlasting. Whatsoever I have said therefore, even as the Father said unto me, so have I spoken. But take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth; and if any man will come after me, let him deny himself,

and take up his cross daily, and follow me: for whosoever will save his life shall lose it: but whosoever will lose his life for Christ's sake, the same shall save it: for what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

It is written in the prophets, They shall all be taught of God.* Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Your fathers did eat manna in the wilderness and are dead, but I am the living bread which cometh down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I give is my physical life, which I give for the life of the world. I am the bread of life; verily, verily I say unto you, He that believeth on me hath everlasting life.

I came not to call the righteous, but sinners to repentance: for the law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it, so that the blind now receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.

The kingdom of heaven is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth, but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it. Also the

* *Note 30*

kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Again, the kingdom of heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: God and his angels shall come forth, and sever the wicked from among the just.

The kingdom of God cometh not with observation, for behold, the kingdom of God is within you.* I am the light of the world. Come unto me all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. My yoke is easy, and my burden is light. If any man thirst, let him come unto me and drink. The Son of man is not come to destroy men's lives, but to save them. But not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;

* *Note 31*

but he that doeth the will of my Father which is in heaven.

Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. It is not the will of your Father which is in heaven, that one of these little ones should perish. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein; and there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake who shall not receive manifold more in this present time, and in the world to come, life everlasting.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock: and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it.

In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you and will come again, to receive you unto myself, that where I am ye may be also. And where I go, ye know, and the way ye know.

I am the good shepherd; I am the door of the sheep: by me, if any man enter in, he shall be saved, and shall

go in and out and find pasture. And other sheep have I, which are not of this fold; them also I must bring: and they shall hear my voice, and there shall be one fold, and one shepherd.

Watch ye therefore, for ye know not when I come; at even, or at midnight, or at the cock-crowing, or in the morning. And what I say unto you, I say unto all, *Watch*.

No man, having put his hand
to the plough, and looking back,
is fit for the Kingdom of God.

—*Jesus.*

NOTES

NOTE 1. The Churches: The churches of the past have done a good work. Regardless of all criticism which might be made, the church as an institution has been the greatest of all factors in resisting the excessive materialism which has accompanied the rapid growth of our many-sided civilization. The church has had, it now has, and should always continue to have a very definite place in the life of man. The church, the school, and the home are the three greatest continuing forces in the world. The school, except in matters pertaining to right and wrong, is a neutral institution and should always remain so. But the church, as an institution, has heretofore considered herself as being at enmity with the world. Now the world, mature in physical development, should reverse this attitude and should court the church, and if possible, win her—to nurture, develop and conserve the best in life for all of mankind. The world is not evil; it is mostly man and his doings which constitute the sum total of evil in the world. So the church, the school, and the home ought really to be made together, the world's three greatest permanent allies. And if God and we, through the school, the church and the home, are in love henceforth united, the home life of man will become, as it should be, the supreme creating force of God in this world. And with the world, the home, the school, and the church thus united, and with the church conserving all, we shall attain true freedom; and the excessive materialism of worldly man will gradually disappear and will become a thing of the past.

NOTE 2. Forty-two Generations: The words "forty-two generations" do not appear in the Bible. The original text, Matthew 1:17 reads as follows: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

NOTE 3. He said unto him: The sayings of Jesus, as published in this book, are not arranged in all cases in exact order of sequence. The general plan has been to get away, in so far as possible, from details concerning time and place and to group together under a few logical headings, the leading facts concerning the life of the

Master, together with the teachings delivered by him to the apostles and others.

NOTE 4. Thy good things: All men are naturally interested in gaining from life all which they find it possible to get; and the coveting of things possessed by others has been one of the commonest of the shortcomings of man during all generations. We need to give more thought to desiring and working for the truly fundamental things of life, and to the possible gaining by each man of the truly good things of this life to which each man is by right entitled. We desire social justice and equal opportunity for all; and toward this end there is much which the church can do for mankind.

NOTE 5. Ye have done it unto me: Christ, more than any other who ever lived, brings home to each one of us a realization of the necessity for our considering carefully our relations both to God and to our fellow men. Christ has done more, perhaps, than all of the other great teachers combined, toward awakening men to the truth of the fatherhood of God and brotherhood of man. The greatest duty of the church today, possibly, is to help work out ways and means for giving fair treatment to those who have been deprived in some respects of their birthrights and who are in one way or another individually or socially unfortunate.

NOTE 6. And it cometh to pass: Jesus told men that they could discern the face of the sky and earth but that they would not recognize the significant facts of their own time. Jesus knew men thoroughly; also, Nature in all of her moods. He knew that man is short-sighted and needs to be forgiven for a large part of the things which he does. As a genuine child of Nature, however, and as an interpreter of Nature to man, Jesus surpasses all other men in the wonderful spiritual lessons which he has drawn from the simple facts of the material world. Sun and sky, fig tree, grape vine, thunder storm, kernel of wheat, or mustard seed — each seemed to have within it a spiritual lesson which he could draw out for others.

NOTE 7. Is it not lawful? The original text, Matthew 20:15 reads: "Is it not lawful for me to do what I will with mine own?" In the past two thousand years many new questions have been forced upon men. The economic problems of our modern civilization are ones which we ourselves must settle. Matters involving the finer points of property rights, wages, and human welfare, viewed in the broadest sense, are problems distinctly our own. In the earthly

career of Jesus he encountered no such advanced or difficult economic questions as we must face today. But he did show us the right spirit in which to face all such matters; and with his spirit applied, in a practical way to the solution of modern problems, all will be more easily settled.

NOTE 8. Those that sit at meat with thee: The original text, Luke 14:8 reads: "Then shalt thou have worship in the presence of them that sit at meat with thee." Substituting the word *respect* for *worship* puts this quotation more in line with modern thought.

NOTE 9. And cast out devils: Devils in man are the result of negative conditions: and man has already wasted too much time in pondering over negative things. So-called devils must be educated out of man. Instruction directed towards making our domestic and economic life easier, better, and happier for each individual offers a real opportunity for the church of today. There might well be formed in each and every church some sort of positivist club or association which would have for its sole task the work of making the church, both singly and collectively, a greater factor in the development of more positive living conditions throughout all branches of our modern civilization. The devils of our modern life will be cast out in proportion as we educate man to change the conditions which produce wrong thoughts and evil environments. Surely the church has its full share of modern educational work to do.

NOTE 10. He keepeth not the Sabbath day: The designation of one day in seven as a day of rest has been a glorious boon to mankind; but conditions change. The very progress and development of our own civilization is one of the means of man's redemption. For instance, today, we have our automobiles, the trolley cars, the parks, and good roads. These have broadened man's vision of the value of the Sabbath. We must keep them all, and find how we can harmonize one with the other, retaining, in so far as we can, the spirit of the old-time Sabbath as a day of rest and meditation, while permitting Sunday to be as it now is, a day of recreation also.

NOTE 11. Whosoever shall lose his life for my sake and the gospel's, the same shall save it: Jesus said, "I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father." Paul says in one of his epistles to the Corinthians, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the

things that are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

NOTE 12. Whosoever liveth and believeth in me shall never die: Many have been unable to understand the mingling of gladness and sadness in the Saviour's life. The true mission of Jesus was to show man that the grave does not end all. Men lived and died in faith, and went to heaven before the time of Jesus, much as they do now: but Jesus knew beforehand that there is a life after death. He wanted all men to know this; and he dared to show men, by the giving of his own life, that his teaching was true. Jesus was both glad and sad in this, just as we, in moving from one place to another are sad in breaking the old associations; but are glad because of the new things which we know will come through going.

NOTE 13. Shall reward thee openly: Perhaps one of the best evidences of Christ's practical good sense is the fact that he recognized that all men want some sort of return for the things which they do; and he made it a point to show that the things which he taught men to do were not without a sufficient reward. A fundamental tenet of the Christian faith is that the laborer is worthy of, and must receive, his hire. Christ has done more than any other to teach that the dealings of man must be performed in the open, and always subject to the light, rather than in darkness and under cover of darkness or falsehood, and that those who work for mankind must be rewarded.

NOTE 14. And all these things shall be added unto you: In the way of actual results produced from his own life, we are warranted in saying that Jesus is the most successful man who has ever lived. If Jesus were on earth today he would teach the same principle of holding first to the service of God; but rest assured, that in addition to this, he would teach the necessity of every man's being fitted thoroughly to perform some particular form of special service for others: for it is by serving others efficiently, that we best serve both God and ourselves.

NOTE 15. And all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets: Jesus was not the originator of the Golden Rule, but he was one of the few of his time who dared to preach and to live it.

NOTE 16. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses: The Mosaic law demanded an eye for an eye and a tooth for a tooth and inflexible punishment for an

act of transgression. But John the Baptist, Jesus, Stephen and a myriad of other Christian martyrs have willingly sacrificed themselves for the sake of bringing into the world a new doctrine of kindness, forgiveness and coöperation among men. We reap today a wonderful harvest in this particular, because of the kindly spirit and sacrifices of all who have lived and died for mankind. To treat others kindly, and to forgive if need be, is one of the first duties of man.

NOTE 17. Then the Jews took up stones to stone him: Of all the cruel practices of men, surely one of the most barbarous was this Jewish practice of stoning outcasts to death. Modern men, too, at times, stone their contemporaries to death, only in ways different from that practiced by our ancestors. Newspaper type is today the most common missile used for this purpose.

NOTE 18. Neither tell I you by what authority I do these things: Men have been drunk these many years with a lust for authority, power, dominion or control over others. Governments, churches, schools, husbands and wives have all been afflicted with this same malady. It has been a disease which has been more than anything else a reaction of the race against the reign of kings and of all who would usurp and misuse the power of one man to guide or direct another. Fair dealing, courage and a constant consideration for the welfare and viewpoint of others should always accompany the exercise of authority of one over another. This was lacking in those who inquired of Jesus his authority to do the work which he was sent to do.

NOTE 19. Signifying what death he should die: Christ said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." He tried over and over again to show the disciples the brighter side of his own departure from this physical life. In Jeremiah 31:13 we find these words: "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." In no respect did Jesus show both the human and the divine in him, more than through the mingling of joy and sadness over the suffering which he knew was to come upon him. When he thought of the pain which he would have to suffer, he necessarily must have been sadly depressed: but when he thought of the beautiful outlook which his death would give to untold millions of others, he was able to forget the physical suffering he would undergo, and was glad in the service which he could thus render to all mankind.

NOTE 20. They loved the praise of men more than the praise of God: It is much the same today. Men are slow to learn that there is no justification in living merely for the praise of others. Real happiness can come only from an inward realization of doing things well. To live in conformity with God's law is the best way: for the laws of God are made essentially for the happiness and well-being of man. We might well adopt as our standard, the parting advice of Paul in his second epistle to the Corinthians, when he says, "Be perfect; be of good comfort; be of one mind; live in peace: and the God of love and peace shall be with you."

NOTE 21. And Judas Iscariot, who also betrayed him: In Matthew 26:14-16 we read: "One of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, 'What will ye give me, and I will deliver him unto you?' And they covenanted with him for thirty pieces of silver; and from that time he sought opportunity to betray him." Additional statements regarding Judas and Jesus at this time will be found in Matthew 26:21-25; Mark 14:18-21; Luke 22:1-6; Luke 22:21-22; John 13:2 and John 13:18-30. We need in modern life to take a strong hold on the positive facts of existence. Man will continue to find his life beset with trouble as long as he permits his mind to receive unresisted, temptations to do that which is inherently wrong.

NOTE 22. In my Father's house are many mansions: Man has come to learn in comparatively recent times only a few of the hidden, yet knowable facts of astronomy. Few men even now have any conception of the real greatness and wonderful beauty of the universe. Christ knew—and knowing, it meant more to him than all else—that man has a place to which he will go beyond this earthly existence. Death was to him a transference from one realm to another. The various planets are mansions of God; and in time we will come to know better, that the planets and the numberless outer worlds are not only the mansions of God, but that they are as well, the homes of our neighbors.

NOTE 23. All things that I have heard of my Father, I have made known unto you: Jesus is the most fascinating teacher the world has ever produced. In Mark 4:34 we are told that when Jesus and the disciples were alone, he expounded all things unto them. But the teachings of Jesus, as found in the Bible, are mostly in the nature of public utterances. It is our loss that we do not know more of the home

life of the Master. In the chapter entitled INSTRUCTIONS TO THE DISCIPLES an effort has been made to show as much as possible of the closer personal relations existing between Jesus and those who lived and worked with him. In order to do this, and in order to secure a proper setting for the quotations used, there have been grouped together in this chapter those sayings of Christ which might be considered as definite instructions to the disciples in the work they were to do. It will be remembered that he gave to the disciples at their last supper the spirit of all that he had told them before. It has been thought allowable, therefore, that some of his previous sayings be grouped (in this chapter) with those words which he spoke during their last evening together. With this explanation, it is hoped that the slight liberties taken in this respect will be considered as being entirely permissible.

NOTE 24. But this cometh to pass, that the word might be fulfilled that is written in their law: It is quite probable that too much emphasis has been placed, in times past, upon attempting to interpret prophecies. It is not so important to live the thoughts of past generations, as it is to interpret and to know and to live the impulses of love and of service and of a right self-control which are planted in the progressive life of today. Prophecies have no doubt been overdone. What we need henceforth is guidance and direction in the full, right living of our own lives of today.

NOTE 25. That preach ye upon the housetops: The Christian religion has produced a most wonderful army of preaches, missionaries and individual followers who have sought to live personally better lives, and who have at the same time influenced helpfully the lives of others. The gospel of Christ has been, and is essentially, a progressive, unifying force in the world. He who has the true spirit of Christ within, desires both to live a right life himself, and to do something worth while for others.

NOTE 26. I come to thee: Jesus said, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." If we could each see our work as John and Jesus saw theirs, and would work in the same spirit as they did, the world would soon become, for all, a most glorious place in which to live. We each have our own distinct work to do; and in some respects it is just as great and hard a work as the prophets, or John or Jesus, or the disciples had to do. And in doing our own work, we do well always to remember that we have at

all times a helper present in Christ, who promised, "Greater works shall ye do, because I go to the Father."

NOTE 27. I am a King: Jesus was truly a king. He came unto his own; and his own, with a few exceptions, received him not. He desired not a temporal kingship, but was by birth, a prince of peace, and is forever a leader of those who desire and seek that which is true. His life is incorporated in a thousand ways into the lives of each one of us, and his spirit of love and kindness is now, and will be forever, a dominant, impelling force in the affairs of men. We can do no better than to remember this saying of his, regarding himself as a king, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

NOTE 28. Besought Pilate that their legs might be broken, and that they might be taken away: Each race, and each national, social, or economic group is likely to have a record of cruelty all its own. In connection with the life and crucifixion of Jesus we should not lay too much of blame upon members of his own race. The Jews as a race have had their own inner problems to solve, and as a whole, they are a wonderful people: we must give their race credit for many marvelous men produced. But it is their own loss that they have not shown greater appreciation for Jesus. An exact statement of modern Jewish attitude toward Jesus is earnestly requested.

NOTE 29. And they worshipped him with great joy: We each owe a tremendous debt of gratitude to Jesus. He held constantly to the divine principle of service abiding within him, and in so doing he demonstrated to all men, for all future time, the fact that there is a spiritual existence. His demonstration of man's superiority to death should make life easier and happier for every other man born into the world. This is the true reason why men worship him as they do.

NOTE 30. They shall all be taught of God: The time is coming when men will look upon all truth, all science, and all real beauty of thought and action, as coming through man, from God. Man is rapidly coming into his own and is learning that God is the source of all good thoughts and deeds, the active, dominating force or principle of life within each one of us. The will of man is yielding to the will of God, as man himself becomes more intelligent: and in proportion as man yields his will to the will of God, does his own life become much easier and happier, and far better in every respect.

NOTE 31. Behold, the Kingdom of God is Within You: We read in the 145th Psalm, "The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power: to make known to the sons of men *thy* mighty acts, and the glorious majesty of *thy* kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he will also hear their cry and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy." We have here a good outline of the relation of God to man. God is Truth; God is Love; God is Mind; God is Spirit: and through spirit, mind and love, God in truth delegates to man his creative power, and shares with man the eternal kingdom. Thus, as we in truth reflect God, through spirit, mind, and love, the kingdom of God exists, and will continue to exist, within us.

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